

# LUCIFER.

## THE LIGHT-BEARER.

THIRD SERIES, VOL. V., No. 47.

CHICAGO, ILLINOIS, DEC. 5, E. M. 301. [C. E. 1901.]

WHOLE No. 894

### THE WIDE-SWUNG GATES.

The Genius of the West  
Upon her high-seen throne,  
Who greets the incoming guest  
And loves him as her own;  
The Genius of these States  
She hears these modern pleas  
For the closing of the gates  
Of the highways of her seas.  
"Fence not my realm," she says, "build me no continent pen,  
Still let my gates swing wide for all the sons of men."

The Genius of these States,  
She of the open hand,  
Stands by the open gates  
That look to every land:  
"Come hence" (she hears the groans,  
The distance-muffled din  
Of millions crushed by thrones),  
"Come hence and enter in.  
Shut not my gates," she says, "that front the inflowing tide,  
For all the sons of men still let my gates swing wide."

"And in my new-built state  
The tribes of men shall fuse,  
And men no longer prate  
Of Gentiles and of Jews—  
Here seek no racial caste,  
No social cleavage seek,  
Here one, while time shall last,  
Barbarian and Greek—  
And here shall spring at length, in narrowing caste's despite,  
That last growth of the world, the first Cosmopolite.

"A man not made of mud  
My coming man shall be,  
But of the mingled blood  
Of every tribe is he.  
The vigor of the Dane,  
The deftness of the Celt,  
The Latin suppleness of brain  
In him shall fuse and melt;  
The muscularity of soul of the strong West be blent  
With the wise dreaminess that broods above the Orient

"Here clashing creeds upraise  
Their warring standards long,  
Till the ferment of our days  
Shall make our new wine strong.  
Let thought meet thought in fight,  
Let systems clash and clinch—  
The false must sink in night,  
The truth yields not an inch.  
No thought let loose, ungyved, can long a menace be  
Within a tolerant land where every thought is free."

The Genius of the West  
Upon her high-seen throne  
Thus greets the incoming guest  
And clasps him as her own.  
The Genius of these States  
Puts by these modern pleas  
For the closing of the gates  
Of the highways of her seas.  
"Fence not my realm," she says, "build me no continent pen,  
Still let my gates swing wide for all the sons of men."

—Sam Walter Foss, in "Songs of War and Peace," 1899.

### The Fulton Street Improvement Association.

In No. 890 Lillian Harman adopts the Baconian method of citing facts and figures, and then drawing inferences from them. But this method must be applied with great discrimination. It is dangerous to take one case, and deduce a whole philosophy from it.

No doubt the municipal administration of Chicago is very bad, but it so happens that Chicago is universally known to be an ill-governed city. New York and Chicago are populated by collections of people from all parts of the earth, without a common language or a common civic spirit, many of them desperately ignorant, and brought up under the worst European governments, while nearly all are there for one reason only, the desire for gain. What is the worth of any generalization drawn from such instances?

In the first place, the difficulty could only have arisen under bad municipal laws. In British Columbia, where we have the referendum in municipalities, it would be impossible. With us no municipality can borrow on the credit of the city, or grant a franchise to any street railway or other company, unless the ordinance is voted on by the rate-payers, and endorsed by a three-fifths majority. As for a local improvement, it can be prevented at once by a majority of the property owners on the street petitioning against it. So, if Mrs. Harman had had the privilege of living in British Columbia her article would not have been written.

Mrs. Harman complains of "boodle" contractors. It is true, Chicago is cursed by them, but not London, or Glasgow, or Paris, or Berlin. The London County Council has existed for twelve years; it carries out all its public works without any contractors at all; neither the word "boodle" nor any synonym for it has ever been used about the Council or any man who ever sat on it. I know councils on this continent, too, which never had a member who was otherwise than a model of integrity.

Mrs. Harman tells us that "one of the stock objections to Anarchistic voluntarism is that no public improvements would be made unless ordered by a centralized government." Not necessarily by a centralized one. London is about three times as populous as Chicago, and I believe it covers less area, but besides having the County Council for central matters, it is divided into twenty-nine smaller municipalities for local matters. Switzerland is more populous than Chicago, and has a much larger area, but is so subdivided for local government that in some cantons all the people can meet together and make their own laws. It is only a question of convenience, but not of essential principle, whether the administrative area shall be large or small. But if Mrs. Harman will strike out the word "centralized", then I agree in substance with all the rest. I have tried Anarchistic voluntarism in public improvements time and again; I have seen it tried time and again; I have always found it utterly wanting; I have never met a man who has seen it tried as much as I have and has not found it utterly wanting. Every western town starts with Anarchistic volun



taryism. The first streets are cleared, and the first sidewalks laid, by Anarchistic voluntarism. I have lived in towns before incorporation, and have often been chosen to go round for voluntary subscriptions, having always been considered a good collector for that purpose. But I would sooner be city scavenger than go through that work again. I am too well acquainted with the man of large property who quietly hangs back and leaves the generous man next door to improve the property of both. As for getting a uniform street grade by voluntary agreement, the idea is too ridiculous even to enter the mind of a lunatic. If one side of a street is higher than the other by nature, the people on the upper side will always build too high in order to avoid excavating, while the people on the other side are almost equally certain to build too low to avoid propping. If the street itself runs up and down a hill, it will be impossible to get a straight sidewalk; for every one wants the sidewalk to be level in front of his own door; and the result is a succession of platforms and stairs instead of a continuous slant. Then comes a great cry for incorporation; the city is incorporated; at last the streets are graded, and the sidewalks laid; at last there is a force which will make the people on one side excavate, and the people on the other hoist their buildings; at last it is possible to walk on the sidewalk in winter without falling down a flight of steps and getting a broken leg. I have seen all this too often to be mistaken. As I read in an article the other day: "Theory is a good card, but facts are trumps."

But Mrs. Harman says:—"If the officials down at the city hall are our 'servants' why should it be necessary to spend so much time and money in doing the work for which they are paid? Would an individual employer submit to such negligence by his employe?" Mrs. Harman expects too much. Of course it is easier for an individual employer to control his servants than it is for any association of persons, whether voluntary or compulsory. When one man objects to his servant, he has only to dismiss him. When a member of a partnership objects to a servant, he can call the partners together, and if a majority agree, he can have him dismissed. When a shareholder of a transcontinental railway or a bank objects to the conduct of a servant of the company, he can write to the directors, but, although he has the glory of belonging to a voluntary association, he will very likely find that his wishes do not count for much. If one of the directors is the offender, he can try to have him dismissed at the next annual meeting of shareholders, but he will not always be successful. And now, just what is the difference between the shareholders of a voluntary joint stock company and the shareholders of the compulsory association called the City of Chicago? In both cases the directors are chosen for a year. In the voluntary company all the shareholders vote, but each share carries a vote, so that the poor shareholder is utterly swamped. In the city each male, rich or poor, has just one vote. The one is absolutely governed by a majority of shares, the other by a majority of people. In both cases the majority must be got, and he who is in a minority must submit. Mrs. Harman complains of the time and money involved in getting the directors of the City of Chicago to do what she wants. Let her take a share in any joint-stock company on the continent, and see if she has not to spend more time and money in getting the directors to do what she wants. After all, Mrs. Harman got what she wanted. She was lucky. Few shareholders in voluntary corporations or co-operative societies can say as much. But it took a number to get it. The directors would not listen to one. Bravo for the directors; if the directors of any company or society, voluntary or compulsory, wasted their time in listening to individual kickers, the company would not last long. But the directors of the City of Chicago are willing to listen to a hundred kickers out of two millions, and that is more than the directors of most voluntary companies will do, unless the hundred are very large shareholders.

In short, a state or municipality is only the most democratic of joint-stock companies or co-operative societies. In all others, each has a voice in proportion to his money; in this, poor and rich have an equal voice, although the poor have less intelligence to use

it well. A municipality has one disadvantage; it has more stupid and ignorant shareholders than a company; and the wise have often to suffer for living in a stupid world. But the democratic state does more for its poor members after all than the oligarchic company. The latter is mainly dominated by the few who have the biggest share; the smaller shareholders are crushed with a cynical disdain rare in democratic governments; the majority are always playing the game of freeze-out with the minority; and majority rule is enforced in colder blood than in any state or city.

What then does Mrs. Harman hope for? Does she hope to carry on the affairs of the world without any co-operative action at all? Does she expect to see railways running from Atlantic to Pacific, owned and operated by individuals? Or does she admit that these things cannot be done without forming co-operative societies of some sort whether they be voluntary associations called companies or compulsory associations called states? If so, does she think that she will ever have the good luck to belong to one company in which she will have her own way? Does she think she will escape majority rule? Nay, more, does she think she will ever be so fortunate as to be connected with any railway enterprise, any mining or smelting enterprise, any iron foundry or other business involving the union of members, in which she will find it possible to have as much say in the management as she has already had in the management of Chicago with its two million shareholders.

"But," Mrs. Harman will say, "under voluntarism I should at least be able to mind my own affairs. I could at least pull up the street in front of my own house, dig trenches in it, place barricades on it, and mend it at my own sweet will." Yes, but is that your own business? What if the neighbors on the street do not want it disturbed? And suppose it were Dearborn street? Even if all the property owners on Dearborn street wanted to tear it up and alter it, have the million other persons who use that street no say in the matter? Have they not the right to appoint a committee of directors to look after their interests? Every sensible person in the world wants to let people look after their own business. But when the business in question is also the business of a vast number of other people who have an equal right to be consulted, then the trouble begins. Somebody must give in when opinions differ; and there must be a way of deciding who it is to be. From the time of Aristotle until now a majority vote has been considered best, on the principle that it is better to disappoint forty-nine than fifty-one. But this is only a device; invent a better if you can. But do not shirk the question by pretending that it is possible for each of one hundred or two million persons to do whatever he likes in matters which equally concern all.

Mrs. Harman has written many articles against the state; but all mean simply this, that the state does bad things, and should be abolished. But is that wonderful, seeing that the state is elected by men, and that men do bad things? Does the state do worse things than the men who elect it? If it does, that would indeed be a strong argument. But does it? In the south men are burnt at the stake without trial, by voluntary organizations; the electors of the south pretty generally approve of this. Do the governments elected by these men do anything worse than burn men without trial? But look how justice miscarries. Yes, but does it often miscarry worse than when, almost on the day of President McKinley's death, a mob of Southern electors took a man named Davis and hanged him, drowning his voice when he tried to speak; and then, when he was dead, they found he was guiltless? The law is often unjust to women. Yes, but is it as unjust as the men and the women who elect the law-makers? Surely Mrs. Harman does not expect grapes from thorns.

But Mrs. Harman is in the way of truth, though she has not yet passed through its gates. She is studying facts. I hope she will go on. I hope she will not stop short at protesting to city councils, but will also take round the hat to try and get streets paved by voluntary subscription. I know she is too candid to suppress the truth, so I hope she will tell us at an early

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date whether she would rather tackle individual rate-payers or a municipal council, and whether she thinks more time is wasted in collecting voluntary contributions or in making occasional protests to the city authorities. I also hope she will take a share in the most liberal-minded corporation of a million shares she knows of in the world, and then let us know whether it is easier for one individual in that company to get his own way than it is in Chicago with two million shareholders.

R. B. KERR.

Had I enjoyed the privilege of a residence in British Columbia, Mr. Kerr tells me, my remarks regarding the Fulton Street Improvement Association would not have been written. Perhaps not. But it happens that we have here theoretically exactly the protection claimed for the British Columbians. A majority of the property owners in Fulton street consented to grant a right of way to the street car company upon the company agreeing to keep the street in repair for twenty years. After using the street seven years, it was badly in need of repairs, and some one, presumably at the instance of the company requested an ordinance requiring the repaving of the street by the property-owners. ("Two or more property-owners" may legally make such request). Notice of this was sent to all property-owners, and the "Fulton Street Improvement Association" came into being to try to induce the Council to compel the railway company to carry out its agreement. It cost considerable money, and the time of fifty or more men, to hold meetings and make several trips to the city hall. If for similar legislative requirements the British Columbians get better service, it is because their municipalities are smaller and its officials easier of approach. The larger the organization, the more unwieldy, as a rule.

If no improvement is to be made until the man who is willing to do the "heavy looking on," while his neighbor does the work, is induced to do his share, a system different from any yet in operation will have to be devised. As it is, the men practically owning a large proportion of the property are not taxed for public improvements. How is the Man Behind the Mortgage to be made help bear the burdens?

I might not be a successful solicitor of contributions for street improvements. I am sure I should be a failure as a solicitor of funds to pay the ministers' salaries, build churches and monuments, sustain schools, universities, and hospitals, and send missionaries to foreign countries. Yet billions of dollars are raised for these purposes by voluntary contribution every year. The sum needed for street improvements, large as it is, is a mere bagatelle in comparison with sums voluntarily raised for these and many other purposes that could be named.

In regard to the irregularities of sidewalks, etc., I am inclined to think that more depends on "the lay of the land" than on the form of municipal government. My most vivid recollection of Kansas City, Council Bluffs, and other Missouri River cities, is of a continual going up and down stairs. And yet their street improvements are controlled by the City Councils. Even on Mr. Kerr's native heath I did not find the streets so altogether lovely. I cannot distinctly remember whether I encountered any stairs on the streets of Edinburgh, but I am sure I devoutly wished, on several occasions, that the city dads had provided elevators.

It may be that there are no "hoodle" contractors in London. It may be that the men who do the work receive only fair wages for that work, and the property owners pay only a fair price for it. But the fact that Mr. Kerr has heard no accusation does not prove that there has been none. Nor would even the fact that no protest is ever made prove that there is no occasion for protest.

Mr. Kerr thinks I was lucky to get what I wanted. I am not sure that I said I got what I wanted. As a matter of fact, I should like to have the street paved with asphalt instead of cedar blocks. But I confess to a feeling of aversion to an assessment of \$10 a foot for the work. Where I got my money's worth was in the Anarchistic arguments unwittingly used by

the agent for the association, when he said that the work could be and had been done better and cheaper when done by a contractor employed by the residents themselves than when done by the city.

It is easy for a wise man to ask more questions in three columns than I can answer in one. It is impossible, in the space to which I have limited myself, to answer all the questions Mr. Kerr asks, or touch all the points he raises so I have merely commented on the remarks immediately concerning municipal control. Burning and hangings in the south and elsewhere, and other questions relating to the lawful and unlawful cruel treatment of men by big or little mobs, I am compelled to pass over at this time. But I must say this: The action of the men who hanged Davis, "drowning his voice when he tried to speak," was as wrong as that of the men who burned Czolgosz to death with electricity, drowning his voice when he tried to speak. Both bodies of men probably believed they were doing their duty. Czolgosz believed he was doing his duty when he killed McKinley. McKinley believed he was doing his duty when he helped reward Funston for treacherously approaching Aguinaldo as a friend, and then capturing him. Truly, we "cannot expect grapes from thorns," nor respect for human life from a people who are taught to honor and reward professional betrayers and murderers, active or passive, whether those murderers be called presidents, generals, or assassins.

L. H.

### It Seems to Me.

BY ADELINE CHAMPNEY.

At the risk of "stirring up the animals" again, I would add one word to the medical controversy which lately raged in these columns. The one essential difference between the regular schools and the various "natural" methods—suggestive, dietetic, exercise or hypnotic treatments—is in this: The former are concerned with the study of diseases and ways to cure them, while the latter are engaged in a study of health and the means to retain or restore it. This is the essence of the modern systems of "healing" which, with more or less scientific basis and more rather than less success, are gaining a hold on the confidence of the people. Put it to your common-sense,—which is the more rational method?

If some of these readers who complain that Lucifer's columns are monopolized by a few would send in good, sound, readable articles, concise and to the point, I think they would not fail to be given space. I find our editor very hospitable and quite liberal in the matter of accepting contributions.

Sometimes it seems to me that too many of us radicals are trying to "eat our cake and have it." Instead of studying the psychology, physiology and philosophy of love and sexual relations, learning to know our own natures and to understand our needs, and then directing our lives rationally—what are we doing? Hunting here, there and everywhere for a system, a form of ceremony or agreement, or an established code of sex-ethics that shall take the personal responsibility off our shoulders and remove the necessity for self-control and self-direction, but leave us free to follow our desires without consideration and without consequences.

It can't be done. Freedom is not to be attained by getting a divorce, nor by refusing to marry, nor by running away from responsibility. Freedom is to be won through the attainment of knowledge and the exercise of wisdom. Without self-control and self-direction, no permanency of happiness in love is to be found. You can't shift the responsibility onto a marriage bond, or a free contract.

### Lunatic Asylum.

Physician—Mrs. Sharptongue was here today, and wanted her husband sent home and placed under her care.

Superintendent—Did you let him go?

Physician—No. He said he would rather stay here.

Superintendent—Hum! The man must be sane.—Tit-Bits.



# Lucifer, the Lightbearer

M. HARMAN, EDITOR AND PUBLISHER.

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## Thanksgiving.

The Parsees, or followers of Zoroaster, worship the sun as the fountain of all life. They give thanks to the sun as the preserver of life and the giver of all earthly blessings; and yet these Sun-worshippers are not ignorant of the fact that on the arid plains of Persia and Central Africa this same sun kills without mercy, not only man and beast but nearly all vegetable life as well.

The Anglo-Saxon mind looks with pity if not with contempt upon the Sun-worshiper and his crude, illogical and unscientific faith, but how much more rational is our own national religion than that of the Sun-worshiper?

The Anglo-Saxon will say that the sun is simply a vast store-house of light, heat and electricity, that is, simply a tremendous battery of physical force or energy but utterly devoid of conscious intelligence, utterly wanting in the feelings or sentiments known as sympathy, pity, love, benevolence, malevolence or hate.

Sun-worship is simply Nature-worship in a crude or primitive form, and it is by no means hard to show that the modernized religion or cult known as Christianity is nothing more nor less than Sun-worship, Nature-worship, in a somewhat different garb, but no less irrational, illogical and unscientific than is the religion of the Parsees or Zoroastrians of Persia and India.

It is generally maintained that we as Americans have no national religion; that people of all religions and of no religion stand on equal footing. In support of this view the Constitution of the United States is referred to as a wholly non-religious document, a document that expressly says Congress shall make no law establishing a national religion, or interfering with the free exercise thereof; also the treaty with Tripoli, signed by George Washington, is quoted as saying that the government of the United States is in no sense a Christian government. If this view of our national government be the correct one; if ours is a non-religious or purely secular government, how, or by what authority does the chief officer of that government call on all the people to observe the last Thursday of November of each year as a day set apart for religious exercises?

Why should the usual and regular delivery of the mails, and other normal functions of the government, be suspended on that day if not in obedience to a religious observance, tradition or superstition?

A few questions in reference to the National Thanksgiving in which law-abiding citizens of all creeds and of no creed were called upon to participate, will perhaps not be out of place:

How much cause for thankfulness to a supposed overruling Providence had the surviving victims of the Wabash horror—the railway wreck that occurred on Thanksgiving eve near Seneca, Michigan?

Since January last, so says the "Chicago Tribune," no less than "twenty-six [railway] wrecks of more than ordinary magnitude" have occurred—all within the year for the blessings of which we are called upon to give thanks. Why were not the conductors and engineers of these ill-fated trains warned of danger ahead, if there be "an eye that never sleeps," and that ever guards the welfare of those who "put their trust in God"?

Among the victims of these wrecks, were there none who put their trust in the care of an overruling Providence?

The God to whom we are expected to give thanks is supposed to be the Divine Father of all men, of whatever land or clime, race or color. How much cause for thanksgiving have the people of the Transvaal, or of the Philippine Islands, for the blessings received within the past year?

Many other queries of like character will occur to the thoughtful observer of current human history, but it is needless to fill our limited space with questions that show the absurdity of the custom of National thanksgivings, which, after all is said, for and against, seem to be mainly observed as occasions for excessive indulgence in the pleasures of the palate. Many millions of dollars that might be spent in relieving the wants of the unfortunate and destitute, are every year worse than wasted in vicious if not criminal luxury on these Thanksgiving feasts.

But while the victims of wars, of mobs, of wrecks—by land and water, also of drouths, floods, fires, hurricanes, etc., etc., have little cause for thankfulness there are a few at least in this country who have no reason to complain of what the past year has brought to them. For instance:

Theodore Roosevelt, the man who issued the national proclamation, has much reason to thank the pistol of Czolgosz, and the bungling of the medical doctors who had charge of the wounded president.

The heads of the Billion Dollar Steel Trust, and the heads of the similar tariff-protected monopolies, should certainly be thankful to the robbed and toiling millions whose labor has earned their enormous profits; thankful also to the robber government whose land laws, money laws, tariff and transportation laws have enabled the feudal barons to increase their wealth at a rate never known before, perhaps, in the annals of this world.

The salaried officers of government, civil and military, the payment of whose salaries in gold-standard legal tender, is assured whatever calamities may overtake the producers of all wealth. Drouths and floods may destroy the crops; reduction of wages, strikes and lockouts, may cut down the income of the wage-earner to the starvation point; defalcations, embezzlements and money panics may rob the depositors in banks of all they possess, but the government bank, backed by enforced taxation, is always good for the prompt and regular payment of the salaries of office-holders, state, national and also municipal.

Yes, the office-holding class—military and civil, have much reason to give thanks that they are so well cared for by their dupes, the non-elect masses. Men: Is it any



cause for wonder that men are so hungry for office? That they are ever ready to barter truth, honesty, honor, principle, friendship, love—EVERYTHING for office, with its sure and regular payment of salary, added to its many perquisites and opportunities for increasing the salary in ways that the ignorant and stupid taxpayer knows nothing of?

M. H.

### Two Opinions of Lucifer's Work.

To show how Lucifer's work strikes different minds I herewith insert two letters received at this office within the last few days. The first is written with pencil but in a fairly readable or business-like hand, and is as follows:

EDITOR LUCIFER:—I have now received two sample copies of your abominable paper. Will you have the consideration to discontinue all sample copies to my address?

If my own heart was so corrupt, debauched, depraved, that I no longer had respect for the laws of God or man, (as yours must be) I would keep my mouth shut; and not "Prate" about it on a contemptible little sheet and send it broadcast over the land and into homes where nobody wants to see its dirty face.

I should be pleased sir, to sign myself respectfully yours but since I have no more respect for you than I would have for a little yellow dog, it is quite impossible.

MRS. N. M. CLEVENDERFER.

To this letter the following answer was sent:

MRS. N. M. CLEVENDERFER: We have two excellent reasons for not wishing to send Lucifer where it is not wanted. First, we do not believe in forcing anything, no matter how good we may believe it to be, on any one against his or her will. Second, Lucifer costs time, thought and money, and we do not wish to waste any copies where they are unread and unappreciated.

Your name does not appear on any regular list of ours, and I do not recollect having seen it anywhere. If the paper was stamped it did not come from our office. If it was marked "sample copy" and had no postage stamp, it was mailed here. If you receive another copy, please return it to us (in original wrapper). Enclosed find stamp for that purpose. We may thereby know where it came from, and prevent any more copies being sent you.

I respect your right to your individuality, your thought, and your manner of expression, though I do not admire nor would I like to emulate the latter. Yours sincerely,

LILLIAN HARMAN.

The chirography of the other letter referred to, shows the writer to be a man of strongly marked characteristics, as any reader of character can readily see. It is as follows:

Boston, Mass., Nov. 22, 1901.

TO THE EDITOR OF LUCIFER. SIR:—Lucifer is surpassing itself; it has always been able but the last few numbers have shown an ability that is really wonderful. Every number is a gem, and contains food for thought worthy the profoundest mind.

With every habit and tradition and association of my parentage and education exactly opposed to the views favored by you, I find myself absolutely turned about by the power of your logic, with the wisdom of your management. I am glad to say that every friend of mine who has been induced to subscribe to Lucifer by me, is greatly pleased with it; all have the honesty to admit, with me, that we are educated by it.

I wish you and Lucifer the greatest prosperity. If every one read Lucifer with a receptive mind this world would be worth living in.

You may use this letter as you please.

Yours truly,

PHILIP G. PEABODY.

This letter is written with pen and ink on a sheet bearing the printed caption or business card—"Philip G. Peabody, Counsellor at Law; Smith Building—Room 61—15 Court Square."

Lest any reader should infer that the letter of Mr. Peabody was inspired by the complimentary notice of him in last week's Lucifer I would say that the letter and the notice were written about the same time, and there is no connection whatever between the two.

We are in receipt of many letters similar to that of Mr.

Peabody and but few like that of Mrs. Clevennderfer, but enough to show that the work of Lucifer excites emotion widely different in the minds of different people. M. H.

### Lucifer Leaflets.

Lack of time and of means to devote to that purpose has hitherto prevented the issuing of leaflet literature on Lucifer's special lines, except to a very limited extent. Many calls have been made for such leaflets and some promises have been made, but hitherto very few of these promises have been fulfilled.

To meet this demand, in part at least, it is now proposed to list the leading articles that have appeared in the paper for some months or years past—especially editorials and other articles bearing upon the live subjects, the public events, that have shaken our so-called civilization from center to circumference, within the past three months—to list these articles and advertise them as though they were detached and separate from the paper in which they appeared.

Having a surplus left over of the issues referred to, this plan will save the trouble and expense of issuing in regular leaflet form, while the purchaser will get not only what he asks for but much other matter on the same or similar lines, thrown in.

Pursuant to this plan we have listed the leading editorials in ELEVEN numbers of Lucifer, to which is added the name of one leading selection—as follows:

1. Another National Tragedy. The Medical Doctor Question. Also, Marriage Legal and Free—"When Love is Liberty and Nature Law."
2. The Lesson of the Hour—William McKinley and Leon Czolgosz. Also, Anarchism and the Trusts, by Tucker.
3. Sentenced to Die. Also, Two Epochs in Man's Progress, by Proudhon.
4. Free Unions and Parental Responsibility. Also, Individualistic Anarchism Opposed to Force.
5. Archism versus Anarchism. The Social Side of Anarchism. Also, Freedom in Love, by Heinzen.
6. Government Against the People. Also, the Goal of Anarchism.—Tucker.
7. Cowardly Murder—Assassination and Electrocution. Also, Ruinous Effects of Slave Labor, by Rachel Campbell.
8. The Nation's Crime. Also, Purifying the Tenements.—Walker.
9. Anarchy in the Family. Also, To Mothers.
10. Socialism and Anarchism. Also, Thou Shalt not Kill, by Tolstoi.
11. The Doctors and the Laity—The Cases of McKinley and Garfield. Delusion and Crime of Vaccination. Defense Against Torture and Murder.

Any one of these will be sent, while the supply lasts, on receipt of three cents, or the whole eleven for 25 cents. Postage stamps of any denomination received as payment.

### LUCIFER'S COMING OF AGE.

We have also some copies left over of the Anniversary Double Number, containing, besides much other valuable matter, nearly ten columns of condensed history of the first twenty-one years of Lucifer's life—written by the editor and by Edwin C. Walker, who was for some years associate editor of Lucifer, and who contributed much to making it a cosmopolitan or international educator.

The price of the double number is five cents each, or, while the supply lasts it will be sent free to any one who sends 25 cents for a three months trial subscription to Lucifer.

THE CHICAGO SOCIETY OF ANTHROPOLOGY meets every Sunday. Dec. 8 it will meet in Hall 913 Masonic Temple. John Z. White will speak on Robert Burns.

THE VACCINATION DISCUSSION, including the medical doctor question, has been unavoidably postponed till next issue of Lucifer.



## The Home Colony.

Colonization in some form has engaged the attention of philanthropists in all ages. At the present time a number of experiments are on trial. Why so much time, energy and money has been wasted in fruitless efforts to harmonize warring factions is an unanswered question.

Today on Puget Sound, thirteen miles west of Tacoma, is a colony that has not been a disappointment to its promoters. Their experiences in a Socialist colony paved the way for the inauguration of a scheme that bids fair to be a success in the broadest sense of the term.

The Mutual Home Association was chartered Jan. 27, 1897, at the instance of O. H. Verity, G. H. Allen and L. F. Odell, whose worldly possessions were their wives, twelve children, a few household goods, a few vegetables, and \$20 in cash. This \$20 was paid on a contract for twenty-seven acres of stumpy land with the agreement to pay \$250 at stated intervals. Transportation for their families and lumber to build their shanties had to be obtained on credit. Today we own 211 acres of land with twenty-six houses, eleven of them two story with five to ten rooms, and outbuildings, a printing office of two stories, and publish "Discontent." This paper is the product of voluntary contributions—as was the first print shop. It is not an official organ of the association. "Clothed With the Sun" is published here by Lois Waisbrooker. We have twenty-four men, twenty three women, and forty children.

The title to the land is vested in the Association. To become a member no certificate of character is needed. The presumption is the would-be member knows his own business, so there is no "red tape." All that is necessary is to pay the Secretary \$2 for one lot or \$4 for two lots, and select any unchosen lots, to do with as one sees fit. The only way to lose equity in said lot is to give or sell it, or refuse to pay taxes. Removal does not alter the status of the member, for upon return he is entitled to all former privileges. Possibly the harmony that prevails may be accounted for by the fact that we have neither by-laws, rules or regulations, and no meddling committees to do the dirty work for elastic conscience; no one to preserve the peace and dignity of the state, and no need of any. We have neither church or saloon, though no one would prevent any one building these twin evils. When we need public improvements we voluntarily give of our time and means, hence own our school-house and float.

Enormous crops can be raised and the best (not largest) vegetables I ever saw. Vegetables require fertilizing to do well. No fertilizers are used to produce immense crops of fruits. The tendency is to overbear. It costs from \$50 to \$100 to clear a lot (one acre); lumber (delivered), first-class dressed, \$16 to \$18. Rough, \$9. Shingles, \$1.50 per thousand. Much has been said about the rainy season. It rains often, very often in winter. However according to U. S. Reports the rainfall in twenty-eight states and territories is greater than in Washington.

The winters are mild, seldom ice half-an-inch thick. Roses bloom out of doors until January. The nights in summer are always cool enough to sleep under blankets. Our location overlooks a beautiful sheet of water. Clams of various kinds are abundant. In my opinion no place on earth is as desirable (*all things considered*) for those who do not have to struggle for the necessities of life, or to raise children. The precepts and examples of self-reliance cannot be otherwise than salutary.

Home, Washington.

JAS. W. ADAMS.

## To the Press-Writers' Association.

COMRADES: In view of the present attempt to establish a press censorship in America, is it not incumbent upon the members of this association to make a strong, united effort to thwart such attempts?

Would it not be good policy for us to drop all other discussion for a time, and concentrate on this one issue:

THE MAINTENANCE OF FREE SPEECH AND FREE PRESS IN AMERICA

With free expression of opinion taken away what else remains worth battling for?

Free government without free speech and free press is unthinkable. Only through the freedom of expression and experiment has the world advanced.

What is the meaning of all this furor about "Stamping out Anarchy?" In his masterly article on "Landmarks of Liberty," Louis F. Post in "The Public" answers well this question. He shows that it is only an imperialist scheme for suppressing free discussion—that is all.

In every age those who have held back the car of progress have been the ignorant dupes of unreasoning conservatism, and the present is no exception.

Comrades, why can not we unitedly use our influence to repel this avalanche of suppression and brutality? On a soil which has for more than a hundred years been consecrated to free speech and free press, shall we tamely submit to this new tyranny in the interest of ignorance and capitalistic greed? I say No!

Let us show the reactionaries at the head of this movement that the fundamental principle upon which this government was founded must not be brushed aside. Let us do battle for liberty and human rights at any cost.

HENRY E. ALLEN.

Berwick, Ill., Nov. 24, 1901.

## VARIOUS VOICES.

Jennie Wade, Memphis, Tenn.:—Your paper is to me the elixir of life, for life would not be bright without it. Enclosed find one dollar to renew subscription. I want to thank you for continuing to send it after my time had expired.

Jas. W. Adams, Home, Wash.:—An essay read by me at our Literary Society last winter containing a quotation from the "Prodigal Daughter" was published in "Discontent." An indictment of Comrades Govan, Larkin and myself, and our arrest, followed. As an illustration of how press censorship suppresses, comrades in the east have printed 7,000 copies of the essay. Any one wishing a copy will please send name and address to me.

F. E. M., Wash.:—Please apply enclosed on my subscription. I do not see how I could get along without Lucifer. Its course during the so-called "Anarchist" excitement was admirable. An old soldier who wore the blue for five years, I blushed for my country—the boasted land of the free and home of the brave. I would not give the knowledge gained from Lucifer's columns for the wealth of Rockefeller. My late wife obtained a divorce last September. The blow would have been terrible to me had I not learned "Why love dies," though in her case it never was born; but I did not know that for many years. The world is certainly on the verge of great events, and Lucifer is doing its share of the work in preparing the minds of present and coming generations for the inevitable change. I find a great many who really sympathize with the Lucifer philosophy.

Paul L. Sautter, Phila., Pa.:—I heartily endorse the stand that Lucifer has taken in regard to Anarchism, and hope you will continue to do good work with tongue and pen for the abolition of all forms of tyranny and oppression. I believe Anarchism is an *ideal* state of society which will not be realized for many years to come; no permanent improvement in social institutions is possible until the people are prepared for that state by mental evolution. The ideas of government and authority are considered as entities by millions of minds, just as God, the supreme ruler and punisher, and a future state of rewards and punishments are also held as realities by these same millions. I believe the solution of the problem is taught by Lucifer—in Free Motherhood and the right to be born well. When this is realized that women can decide when they shall be mothers and can propagate off-spring under the most favorable conditions, selecting the most magnificent men, in their estimation, for their consorts, we may hope that the human race will arrive at that state of perfection where Anarchism is possible and will finally prevail.



Bachelor, New York:—A lady in Boston recently sent me several copies of your admirable little paper. I have read your editorials with interest; also enjoyed Lillian Harman's trenchant articles. As I board in a conservative family, I don't care to have publications of an unorthodox character addressed to me. Later I expect to enroll myself as a regular subscriber for Lucifer.

I was much amused by the article, "Women and Modesty," by Dorothy Dix, in your issue of Oct. 12. It called to mind an incident in my experience some time ago. A gentleman, his wife and I attended an amateur theatrical performance, in which half the actors and actresses were church members, and all of them "highly respectable." The play was a reproduction of one given in 1883. It was credibly rendered for amateurs, and the toilets of the ladies were pretty and appropriate, as you doubtless remember, the very "low-neck" and extremely "full back" fashion was in vogue at the period mentioned. I don't think I ever saw those features more pronounced at the opera in 1883-84 than they were at this amateur theatrical entertainment. On our way home my friend's wife (who is a very zealous Episcopalian) asked me how I liked the performance. I said I enjoyed it ever so much, and thought the costumes of the actresses were most charming. She said she thought them very pretty, too. In the exuberance of my enthusiasm I innocently remarked that it was one of the "most voluptuously beautiful displays of bust and bustle I ever beheld." My lady friend appeared to be quite shocked; she said I must not describe the ladies' attire in that frank way. I meekly begged pardon, and asked to be set right. She said I ought to say "the décolleté features were very attractive and the backs superbly amplified." I thanked her for acquainting me with the distinctions in the terms employed. At the same time I could not help thinking that if Christian women think it naughty to describe a certain fashion "frankly," isn't it just a wee bit worldly for them to exhibit themselves in a society drama thus arrayed—reasoning from their own point of view.

#### In the Matter of Delaying.

"Delays are dangerous," said the cautious man.

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